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**The Winter Solstice Ceremony at Walpi.**<sup>1</sup> — In his address before Section H at the Detroit Meeting of the American Association for the Advancement of Science, Dr. Washington Matthews said: "I believe, as a result of an extensive experience, that ceremony offers material for the study of human development equal to that offered by art, government, legend, or any other subject of ethnologic investigation" (*Journ. Am. Folk-Lore*, vol. x, p. 258). This material is being utilized by an increasing number of ethnologists, among whom Dr. Fewkes is one of the most active workers.

"The two solstices are marked epochs in the ritualistic life of the Tusayan Indians," but the ceremonies observed at the Winter Solstice are the more important. The account of these ceremonies, witnessed at two of the five villages practicing them, is given in detail. The author states that the ritual is the result of growth by composition and mutual reaction, and that it will prove to be "particularly instructive to the student of the migrations of the ancient peoples of Arizona, especially those of the Sun and Rain Cloud clans, which, it is claimed, came to Tusayan from the far south."

The value of the paper is enhanced by the addition of a bibliography of the extensive literature by the author upon the elaborate "ceremoniology" of the Tusayan pueblos.

F. R.

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## GENERAL BIOLOGY.

**Regressive Evolution in Biology and Sociology.**<sup>2</sup> — The well-known authors associated in this work contribute special knowledge in their respective departments, with the aim of elucidating especially the phenomena of vestiges in sociology from the facts of biology. Between the sciences of facts, indeed, a marked parallelism can be traced.

The work considers first regressive evolution generally, and the conclusion is drawn that all transformations of organs and institutions are accompanied by regression, and that, since all the higher organisms contain reduced organs, and all social institutions contain survivals, regressive evolution is universal.

Regression does not proceed backward along the same path as

<sup>1</sup> J. Walter Fewkes, *American Anthropologist*, vol. xi, p. 38.

<sup>2</sup> J. Demoor, J. Massart, et É. Vandervelde, *L'Évolution regressive en biologie et en sociologie*. Paris, Alcan, 1897, 324 pp.